



עמוד א'

TORAH OF THE AMSHINOVER REBBE

אם בחוקותי תלכו ואת מצותי תשמורו ועשיתם אותם

The **אם בחוקותי** says **בחוקתי** is written in the plural form, because **חק** has two definitions. Decree is one definition and **חקוקה**, engraved, is another definition. This comes to teach the two **חוקים** every Yid needs to follow when performing **מצוות**. First, he needs to do **מצוות** like a decree, even without an understanding. Second, to also engrave the heart with **מצוות** to become connected.

Behold, the message of **תלכו** **בחוקתי** is that one should strive to follow the **חוקים**, to grow spiritually from the first level of the definition of **חוק** towards the second definition of **חק**. Meaning, first do mitzvos even without finding any satisfaction, like following a decree. Thereafter, do mitzvos out of connecting with Hashem through your heart. Since the more one sustains the Mitzvos of Hashem the more he will find more **אור וחיות** (satisfaction and connection), he should, therefore, not stop from sustaining his **עבודה** and learning when he does not feel satisfaction. Do not say "Why should I keep on doing mitzvos when I do not feel any **חיות** (vibrancy), or have any satisfaction." Because, through serving Hashem like a decree and holding out with hope to Hashem you will ultimately achieve a deep connection to Hashem.

This is further indicated in the the Pasuk, **מצותי תשמורו**, **מצותי** can be defined as connection, from the word **צוותא** and **תשמורו** can be defined as awaiting a matter to become fulfilled, as is written **לז, יא בראשית** (ואביו "שמר" את הדבר) Hereto, await your connection to Hashem to materialize

The **אם בחוקותי** further stresses, that there are many who fail in this matter as they first seek the **חיות** and **אור** (fulfillment and energy) in **עבודת השם**. So, when they fail to find it, they become confused and then give up. In truth, it does not work this way. Rather, one is required to toil like a servant. The satisfaction and vibrancy will in the end come by default.

Thoughtfully, He explains the Pasuk (תהילים קיט, **טוב טעם ודעת למדני, כי במצותיך האמנתי**), Teach me the goodness and wisdom of the Torah's reasons, for I believe in Your commandments. At first, a person is required to serve Hashem purely on the basis of **אמונה** itself, even without understanding. Then, a person may ask Hashem to find **מתקנות**, sweetness, in his **עבודה**. Doing so, will enlighten your eyes with discovering meaning.

Once a person is serving Hashem vibrantly and enthusiastically, His mitzvos are then considered his own. Because, at first it is called **תורת השם**. However, after one studies Torah



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and is doing mitzvos vibrantly it transforms to become his own Torah and mtizvos. Hence, the Pasuk concludes ועשיתם אותם, the mitzvos will be theirs, Klal Yisroel's.

May Hashem help we should be zocheh to server Hashem vibrantly and to receive the Torah with simchah and lighthearted, we should be zocheh to speedily be redeemed.

לאחר לחיים

L'chaim l'chaim...We read the קללות of Parshas בחוקותי before שבועות. For, the year should end along with all its curses. May it be the will of Hashem to end the year and its curses and begin the new year with all its blessings.

By מתן תורה the Bnei Yisroel were healed of all their ailments. The healing of the Bnei Yisroel happened before קבלת התורה. Because, Chazal learn they were healed from the Pesukim written before מתן תורה. For example, the Pasuk says ויענו כל העם, all the people replied, therefore, it must be everyone was able to reply and there were no mutes among them. The reason why it was before מתן תורה is because when a person is healthy and fit he has the capacity to מקבלת the תורה and serve Hashem with simcha.

As the Rebbe Elimelech zy"e (פרשת בחוקותי) writes that the path to awake זכותים is to ask in your תפילה "After one will be relieved of his anguish and his needs will be satisfied, he will have the capacity to better serve You, Hashem, with simcha and do תשובה in its entirety."

May Hashem help we should be receiving the Torah out of simcha and expansion.

(סעודה שלישית פרשת בחוקותי תשפ"ב לפ"ק)